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COLLECTIONS OF FORTY ḥADĪTHS

*Al-Arba'īn*

On the Principles of Legal Judgements,  
Virtuous Actions, and Asceticism

JALĀL AD-DĪN AS-SUYŪTĪ

## PUBLISHER'S PREFACE

**I**N THE NAME of Allāh, the All Kind, the Most Kind. All praise belongs to Allāh, Lord of the worlds, and may peace and blessings be invoked upon Muḥammad, His chosen one, and upon his family and companions, one and all.

The tradition in Muslim religious literature of gathering collections of forty ḥadīth dates as far back as the first century after Hijra. ‘Abdullāh ibn al-Mubārak al-Marwazī (d. 181 AH) is thought to be the first to have gathered forty ḥadīth in a collection, and his lead was followed by later ḥadīth scholars such as Muḥammad ibn Aslam at-Ṭūsī (d. 242), al-Ḥasan ibn Sufyān al-Fasawī (d. 303), and many others. Perhaps the most well-known collection is that of Imām an-Nawawī (d. 676) which exists in English, and has several commentaries including Ibn Rajab’s exhaustive *Jāmi‘ al-‘ulūm wa’l-hikam*, published in translation by Turath Publishing in 2007.

The practice of gathering forty ḥadīth springs from a

hadith narrated through several Companions that puts the spiritual rank of religious scholarship within easy reach of the ordinary believer with the words: “Whoever memorises forty narrations for my nation in matters of its religion, Allāh will raise him up as a scholar and I shall be an intercessor and witness for him on the Day of Rising.” The narrators of the various versions of this ḥadīth include illustrious names such as ‘Alī ibn Abī Ṭālib, ‘Abdullāh ibn Mas‘ūd, Mu‘ādh ibn Jabal, Abū ‘d-Dardā’, Ibn ‘Umar, Ibn ‘Abbās, Anas ibn Mālik, Abū Hurayrah, and Abū Sa‘īd al-Khudrī .

In this book Turath Publishing presents forty ḥadīth gathered by Jalāl ad-Dīn as-Suyūtī, each providing an example of the Prophet’s capacity . to condense volumes of meaning into a few words. The ḥadīths in this collection are often excerpted from longer ḥadīth. This translation is also accompanied by a light commentary taken from the well known sources of ḥadīth commentaries and references in the endnotes directing the reader to the major collections where each ḥadīth can be found.

It is hoped that through acquainting readers with the sayings of the Prophet ., the translator, editor, and publisher and everyone who made this series possible is included in the ḥadīth “whoever memorises forty ḥadīth.”

YAHYA BATHA

## JALĀL AD-DĪN AS-SUYŪTĪ

ĀBD AR-RAHMĀN ibn Abū Bakr ibn Muḥammad ibn Sābiq ad-Dīn, popularly known as Jalāl ad-Dīn as-Suyūtī, a towering ninth century Egyptian scholar was born in 849 AH, an era marked for its political turmoil. With Muslims having suffered the fatal Mongolian blow that ransacked Baghdād, putting an end to its centuries of culture and civilisation earlier in 656 AH, at home in Egypt, the Mamlūks had risen to power. Within his lifetime, he saw 13 Mamlūk rulers rise to the throne. The other side of the Muslim world was no better. Granada was destined to fall in 897 AH and it was only a matter of time before militant Christian extremists drove Muslims out of Spain or forced them to convert to Christianity.

Although as-Suyūtī was born in Cairo, what seems as one of the main, if not the only surviving and flourishing hub of the Muslim world then, his attribution to Asyūt, an

ancient city 197 miles south from the capital, came from his father who migrated to Cairo and took great pride in his roots. The young as-Suyūtī belonged to a family known for its piety and scholars. His father and grandfather were notable jurisconsults. However, his father died when he was aged 6, leaving behind an extensive library that formed an important part in making Suyūtī the polymath and writer he was to become. An eager bibliophile, he memorised the Koran before reaching 8 and shortly thereafter committed to memory the standard texts of grammar and fiqh. As an orphan, many of his father's colleagues had taken [much of] his father's responsibility. Most notable of these was the Hanafi legist, al-Kamāl ibn al-Humām, author of the definitive commentary on the Hanafi text *al-Hidāyah* titled *Fath al-Qadīr*.

As-Suyūtī is said to have travelled extensively to gather Ḥadīth. Apart from travelling throughout Egypt, he claims his travels went from the neighbouring countries of Morocco and Chad, to Syria, Hijaz, Yemen and even India. He has enlisted his teachers in a separate catalogue who number to about 150. He taught in the Madressah ash-Shaykūniyyah where his father had taught and later sat in the Jāmi‘ ibn Tūlūn to teach Ḥadīth and act as the jurist-consult (*Muftī*) there. Lastly, he took up a position at the Mashyakhah al-Khānqāh al-Baybarasiyyah, from where he resigned after

extremist Sufis conspired to murder him due to much controversy that had arisen between them. He also fell at odds with many of his contemporaries, most notable of whom are Imams as-Sakhāwī and al-Qustallānī. From the many allegations that were levied against him most serious were charges of theft and plagiarism.

All this lead him to become recluse and occupy himself with writing and worship. He rose to become one of the most prolific writers of his era, writing at least 300 works, most of which are encyclopaedic in nature. He also wrote a treatise in which he claimed that he was the reviver (*Mujaddid*) of his age and a complete independent Jurist (*al-Mujtahid al-Muṭlaq*). This was not well received by his contemporaries, especially his main detractor, as-Sakhāwī who argues that most of his books look more like pamphlets, or even plagiarisms of ancient forgotten texts that he has cunningly attested his (authorship) name to. As-Suyūtī denies such allegations and wrote monographs refuting them, such as, *al-Kāwī Fī ar-Radd 'Alā 's-Sakhāwī* (the searing brand in refuting al-Sakhāwī), *ar-Radd 'Alā Man Akhlada Ilā 'l-Ard Wa Jahila Anna 'l-Ijtihād Fī Kulli 'Aṣr Fard* (a refutation on who claims immortality on earth and ignores that *ijtihād* is compulsory in every era).

Posterity however reacted objectively and with great maturity. It chose to eschew from the inner strife between these

reputable contemporaries and sought to benefit from both sides. Later scholars have maintained as-Sakhāwī's integrity whilst deflecting much of the criticism against as-Suyūtī and acknowledged his value; many of whom, to the dismay of his detractors, have acclaimed as-Suyūtī as the reviver of that century without any qualms or hesitation. He died on the banks of the Nile where he chose to live in exile and is buried next to his father in Asyūt. He left the temporal world in 911 AH.

As-Suyūtī leaves behind a library of books ranging in almost every science of his day. Some have counted 600 titles whilst the compilers of the *Dalīl Makhṭūṭāt al-Šuyūtī* (Catalogue to Suyūtī's manuscripts) have listed 723 works to his name.

UWAIS NAMAZI

# *Al-Arba'īn*

On the Principles of Legal Judgements,  
Virtuous Actions, and Asceticism

## AUTHOR'S INTRODUCTION

**I**N THE NAME of Allāh, the All-Merciful, the Most Compassionate. May Allāh bless our Master Muḥammad and his Family and Companions, and grant them peace.

The shaykh and teacher, the notable scholar al-Ḥāfiẓ Abū l-Faḍl Jalāl ad-Dīn ‘Abd ar-Rahmān, son of the scholar Shaykh Kamāl ad-Dīn as-Suyūṭī, may Allāh expand his life and benefit us and all Muslims through him, says:

Praise belongs to Allāh, and thanks be to Allāh. Peace and blessings be upon the Messenger of Allāh. These are forty sound and excellent (*ḥasan*) ḥadīths which I have collected, on the rules of legal judgements, virtuous actions, asceticism and other things, so as to act by the ḥadīths on those subjects. It may be that Allāh Almighty will gather me in the company of the scholars, by His grace and generosity.



### *Hadīth 1*

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Actions are only judged according to intentions.<sup>1</sup>

Drawing near to Allāh Almighty is achieved through sincerity in the *dīn* for the sake of Allāh. The place of intention is the heart. Worship is only valid when accompanied with an intention. People vary in their obedience to Allāh and *taqwā*, not according to time and place. Intention (*niyya*) means the aim of the heart (*Gharīb al-Hadīth* 2:443).

### *Hadīth 2*

مَنْ أَخْدَثَ فِيْ أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

If anyone innovates anything in this concern of ours which is not part of it, it is to be rejected.<sup>2</sup>

Anything in the *dīn* of Islam that is not based on or supported by a proof in the *Shari'a* is to be rejected. The *dīn* is perfect, and one is encouraged to be concerned with it (see Ibn Daqīq al-Īd's *Sharh al-Arba'in an-Nabawiyya*). *Ahdatha: Hadath* is a new and objectionable

thing which is not customary or known of in the *Sunna* (*An-Nihāya* *Gharīb al-Hadīth wa 'l-Āthār* 1:351). *Radd*: i.e. rejected. It is said that a thing is rejected if it is contrary to what the people of the *Sunna* have. *Radd* is a verbal noun which describes it (*An-Nihāya* 2:213).

### *Hadīth 3*

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجَّ، وَصَوْمِ رَمَضَانَ

Islam is based on five [acts]: testifying that there is no god but Allāh and Muḥammad is the Messenger of Allāh; establishing the prayer; paying *zakāt*; performing *hajj*; and fasting Ramaḍān.<sup>3</sup>

“Islam is based on five” means that Islam is founded on five pillars and underlying supports (*Fayd al-Qadīr* 3:208).

### *Hadīth 4*

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

Whoever does not recite *Fatiha* *al-Kitāb* has no prayer.<sup>4</sup>

This ḥadīth supports the opinion of the Shāfi'i school that Reciting the *Fatiha* is *fard* (obligatory) according to majority of the schools of

fiqh. According to the Ḥanafī school it is *wājib* (necessary) if one is praying alone but when praying in congregation the imām's recitation is sufficient. This above report refers to negation of complete reward according to them, and not to negation of validity.

They hold that a ruling established from the Qur'ān cannot be overridden with a singular report. According to the Qur'ān, mere recitation—without specification—is required; ‘...Recite as much of the Qur'ān as is easy’ [73:20]. Therefore, mere recitation is *fard* and recitation of the *Fatiha* is *wājib* for one praying alone. As for one praying behind an imām, the command of the Qur'ān, ‘When the Qur'ān is recited, listen to it and be silent, so that you may be blessed’ [7:204], overrides this singular report. Furthermore, explicit prohibition of reciting behind the imām has been reported in *hadīth*, such as that of Abū Hurairah ﷺ recorded by Imam Muslim, ‘The imām has been appointed to be followed. So, when he performs takbīr, perform takbīr. When he recites, remain silent.’ (*al-Fiqh al-Islāmī wa adillatuhū*, 1:645–649).

### *Hadīth 5*

لَوْلَا أَنْ أَشْقَى عَلَى أُمَّتِي؛ لَأَمْرَתُهُمْ بِالسُّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

Were it not that it would be hard on my Community, I would have commanded them to use the *siwāk* for every prayer.<sup>5</sup>

*Siwāk* is recommended at any time, and is especially recommended at five times: At the time of the prayer; when doing *wudū'*; when reciting the Qur'an, on waking up from sleep; and whenever the smell of the mouth changes as a result of not eating or drinking, eating something with an unpleasant smell, long silence, or a lot of talking. It is recommended for a Muslim to use a *siwāk* made from arak (*salvadora persica*). If that is not feasible, they may use anything which will remove the smell (*al-Minhāj Sharḥ Sahīh Muslim ibn al-Hajjāj* 3:142-143). "Hard on my community" means "difficult for them" (*Gharīb al-Hadīth* 1:554). *Siwāk* is a twig used to rub the teeth to clean them (*An-Nihāya* 2:425).

#### Hadīth 6

لَا صَلَاةٌ بِحُضْرَةٍ طَعَامٍ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ

No prayer should be performed at the time when food has been served, or when one needs to urinate or defecate.<sup>6</sup>

*Hadra* is used to describe a moment when something is brought close to someone (*Lisān al-‘Arab* 4:197). *Akhbathān* means faeces and urine (*Gharīb al-Hadīth* 1:261). This *hadīth* refers to the undesirability (*karāha*) of praying in the presence of food one intends to partake of or when one is suppressing the need to answer the call of nature as it would distract one's mind from the prayer. Anything else that results in the same distraction should also be added to the above. And

this undesirability (*karāhah*), according to the vast majority of jurists, is only when there is ample time left to pray. However, if the time is insufficient in that if one delays the prayer to eat or relieve oneself, the time of prayer will end, then one should pray in that state to maintain the inviolability of the time [of prayer]... His prayer is valid according to the vast majority of jurists, however, to repeat it is desirable (*mustahabb*) and not compulsory (*wājib*) (*al-Minhāj Sharḥ Sahīh Muslim ibn al-Hajjāj* 5:46).

#### Hadīth 7

الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ

The child is for the bed, and stones are for the adulterer.<sup>7</sup>

"The child belongs to the bed" means that it belongs to "the owner of the bed", meaning the husband of the child's mother (*Gharīb al-Hadīth* 2:185). 'Āhir means "fornicator" and 'ihr means "fornication" (*Gharīb al-Hadīth* 2:137). This is a fundamental principle in establishing the lineage of a child born out of adultery. If a lady has a husband or a master [where she is a slave], she is his *fīrāsh* (bed). If she gives birth to a child, the child will necessarily be that of the husband or master in all aspects of Law, such as inheritance etc., regardless of whether or not the child resembles the father... The meaning of "...and stones are for the adulterer" is that he has no claim to the child. In the idiom of the Arabs, this statement means

that he has nothing but humiliation. It has been said that it means the adulterer should be pelted with stones, but this is weak as not all adulterers are punished by pelting (*al-Minhāj Sharḥ Sahīh Muslim ibn al-Hajjāj* 10:37).

## Hadīth 8

يَحْرُمُ مِنَ الرَّضَاةِ مَا يَحْرُمُ مِنَ النَّسَبِ

Suckling makes unlawful that which lineage makes unlawful.<sup>8</sup>

A man is forbidden to marry his mother, daughters, sisters, paternal aunts, maternal aunts, brothers's daughters and sisters's daughters by lineage. Women forbidden to marry by suckling are: (1) The mother who suckled him because she is considered to be a mother of the one she suckled; (2) The mother of the mother who suckled him because she is a grandmother of that man; (3) The mother of the husband of the woman who suckled him because she is also his grandmother; (4) Sisters of the woman who suckled him because they are his maternal aunts; (5) Sisters of her husband because they are his paternal aunts; (6) Daughters of her brothers and sisters because they are the daughters of his brothers and sisters; (7) Sisters, whether a sister by the mother and mother, sister by the mother or sister by the father.

The suckling that enforces binding relationships is that which fends off hunger, and that is only in the case of a breast-feeding baby.

This means that if an adult suckles from a woman, he will not be unlawful for her to marry (*an-Nihāya fī Ghari'b al-Athar* 1:316).

## Hadīth 9

الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ

He who takes back his gift is like someone who goes back to his vomit.<sup>9</sup>

"Someone who takes back his gift" is someone who asks for the return of what he gave. *Hiba* means a gift bestowed without thought of compensation or other selfish motive. When someone often makes gifts, he is called *wahhāb* (*an-Nihāya* 5:341). *Qay'*, vomit, is what the intestines cast up (*al-Mu'jam al-Wasīt* 2:775).

## Hadīth 10

خَيْرُ أَعْمَالِكُمُ الصَّلَاةُ لِوَقْتِهَا

The best of your actions is to perform the prayer in its time.<sup>10</sup>

## Hadīth 11

الصَّيَامُ جُنَاحٌ

Fasting is a shield.<sup>11</sup>

*Junna* means "shield" or "protection" (*as-Sīhāh* 5:2094). What is

meant here is that fasting protects a person from harmful appetites (*Ghārīb al-Hadīth* 1:178). The person fasting must protect himself from anything that would invalidate the fast and decrease his reward. If someone abstains from his appetites in this world, it will shield him from the Fire in the Next World (see *Fath al-Bārī* 4:103).

*Hadīth 12*

لَا صِيَامٌ لِمَنْ لَمْ يُبْتَهِنْ

No fast [is recorded] for him who does not make the intention [to fast] in the night.<sup>12</sup>

In “there is no fast for the one who does not make the intention in the night” *yubayyit* means “intends in the night” (*an-Nihāya* 1:170).

In principle, all schools agree that it is compulsory to make the intention before beginning the fast for some types of fast, and preferable in all fasts. However, due to the apparently conflicting report of ‘Ā’isha ♀ recorded by Imām Muslim, Abū Dawūd and an-Nasā’ī, jurists have given concessions in this principle to certain type of fasts. (*al-Fiqh al-Islāmī wa adillatuhū* 2:618–620).

*Hadīth 13*

أَبْغَضُ الْحَلَالِ عِنْدَ اللَّهِ الطَّلَاقُ

Divorce is the most hated of lawful things in the sight of Allāh.<sup>13</sup>

*Abghad* is the superlative form referring to the object of hate. *Halāl* is something which it is permitted to do (*Fayd al-Qadīr* 1:79).

*Hadīth 14*

الَّذِينَ النَّصِيحةَ

The *dīn* is goodwill.<sup>14</sup>

*Nasīha* is a word which is used to designate a number of things. It means desiring good for the one to whom one shows good faith and advice (*An-Nihāya* 5:62–63). Goodwill for Allāh is describing Him in a manner befitting Him, humility before Him both outwardly and inwardly, desire for His love by obeying Him in actions, fear of His anger by avoiding disobeying Him in actions, and *jihād* in opposing those who disobey Him. Goodwill for the Book of Allāh is learning it, teaching it, properly reciting its letters correctly writing its letters, understanding its meaning, preserving its limits, acting by what it contains and censuring the deviations of those who attempt to nullify it. Goodwill for His Messenger is esteeming him, reviving his *Sunna* by learning and teaching it and imitating it in words and actions, and love for him and love for his followers. Goodwill for the leaders of the Muslims is to help them in what they are obliged to act out, alerting them when they are negligent, remedying their shortcomings when they slip, unifying behind them and making hearts which are averse to them return to them. Part of the greatest faithfulness to them is turning them away from injustice by what

is better. Goodwill for the common Muslims is having compassion for them, striving in what will benefit them, teaching them what will help them, and keeping harm from them, wanting for them what one wants for oneself, and disliking for them what one dislikes for oneself. The term *dīn* can be applied to actions, since he called goodwill “the *dīn*” (see *Fath al-Bārī* 1:138).

### *Hadīth 15*

مَنْ غَشَ فَلَيْسَ مِنَّا

Whoever cheats is not one of us.<sup>15</sup>

*Ghashsh* means “cheating”, which is concealing the true state of a thing. “Not one of us” means “not following our Sunnah”. Cheating is contrary to the *Sunnah* of our Prophet ﷺ. The Muslims must be sincere in their dealings among themselves (see *Fayd al-Qadīr* 6:185).

### *Hadīth 16*

دَعْ مَا يَرِيُكَ إِلَى مَا لَا يَرِيُكَ

Leave what causes you doubt for what does not cause you doubt.<sup>16</sup>

“What makes you doubt” means “whatever sows doubt in your soul”. “For what does not make you doubt” means “Leave that about which

you have doubts and turn to that which is lawful about which you have no doubts” (*Fayd al-Qadīr* 3:528).

### *Hadīth 17*

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

None of you is truly a believer until he desires for his brother what he desires for himself.<sup>17</sup>

“None of you will believe” means that his faith is not perfect. What is meant by denying its existence here is denying that its true nature and ultimate end are obtained. “His brother” means “his brother in Islam” (*Fayd al-Qadīr* 6:442).

### *Hadīth 18*

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Seeking knowledge is a duty for every Muslim.<sup>18</sup>

This refers to knowledge which is obligatory to know for anyone who is morally responsible. Knowledge is of six types: (i) *Fard Kifāya* (Communal Obligation)—If one or few carry out this obligation, all are relieved of its duty, otherwise all are equally sinful, (ii) *Fard Ayn* (Individual Obligation)—This is what is necessary for the individual under legal obligation to carry out his obligatory duties, such as ablution, prayers, fasts etc. However, it is only obligatory

to learn the basics and not subtle details and rarities. Whoever possesses wealth obligating *zakāh*, it is necessary for him to learn the basic laws pertaining to *zakāh*. Whoever is involved in trade needs to learn the laws governing his trade. Whoever is married is required to learn the obligations of family life. Similarly, all need to learn rulings related to food, drink, clothing etc. The knowledge of *kalām* (dialectics) is also *fard kifāya* to remove doubts. However, if one falls into doubt in any of its established principles, seeking this knowledge becomes *fard 'ayn* upon the individual in order to remove that doubt. As for the knowledge of the heart and its maladies, such as jealousy, conceit, pretentiousness etc., Imām al-Ghazālī deems it *fard 'ayn* while others hold that it is not necessary for one whose heart is free from such evils, nevertheless, seeking it is better. (iii) *Mandūb* (Recommended)—Mastering the Islamic sciences, (iv) *Harām* (Forbidden)—Learning sorcery, [deviant] philosophy, astrology, exorcism etc., (v) *Makrūh* (Undesirable)—Learning obscene and futile poetry, for example, (vi) *Mabāh* (Neutrally Permissible)—Learning poetry that is not indecent nor a barrier from good, for example (*at-Taysīr bi Sharḥ al-Jāmi'* as-Ṣaghīr 1:316).

*Hadīth 19*

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمْرَتُكُمْ بِهِ فَافْعُلُوا مِنْهُ مَا أَسْتَطَعْتُمْ

Avoid what I forbid you to do, and do as much as you can of what I command you to do.<sup>19</sup>

*Hadīth 20*

ازْهَدْ فِي الدُّنْيَا يُحِبَّ اللَّهُ، وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّوكَ

Make do with little in this world, and Allāh will love you. Make do with little of what is in the hands of mankind, and people will love you.<sup>20</sup>

*Izhad-Zuhd* linguistically means to turn away from a thing in disdain. Legally, it means to confine oneself to the amount that is necessary and which one is certain is lawful. If a Muslim makes do with little in this world, he will gain the love of Allāh. When he makes do with little of what people have, they will love him because the hearts of people are predisposed to love worldly things. Love of this world is the key to every evil. Seeking enough worldly things to suffice one is mandatory (see *Fayd al-Qadīr* 1:481).

*Hadīth 21*

مَنْ كَذَبَ عَلَيَّ فَلْيَتَبُوأْ مَقْعَدَهُ مِنَ النَّارِ

Whoever lies about me deliberately, let him take his seat in the Fire.<sup>21</sup>

"Whoever lies about me" means "whoever reports something from me different from what is true". "Take his seat in the Fire" means that their repayment will be ruination (*Fayd al-Qadīr* 6:214).

## Hadīth 22

مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ الْجَمَهُ اللَّهُ يُلْجَاهُ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ

If anyone is asked about knowledge and conceals it, Allāh will bridle him with a bridle of fire.<sup>22</sup>

“Bridled him with a bridle of fire” means that He will force him into a rein of fire as retribution for what he did, since he bridled himself with silence in a situation in which one should speak (*Fayd al-Qadīr* 6:146).

## Hadīth 23

لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ

[Hearing] a report is not like seeing something with one's own eyes.<sup>23</sup>

Al-Munāwī said: “‘A report is not like seeing something with one's own eyes’ means witnessing it, since that is a means of acquiring definitive knowledge. Allāh gave His servants ears which hear and eyes which see, and did not give a report the same weight as seeing something with one's own eyes. He put hearing and sight in the head and also put that in the heart. So when a human sees something with his own eyes, he has strong knowledge of it, and what he perceives by the insight of his heart has greater weight with him” (see *Fayd al-Qadīr* 5:357).

## Hadīth 24

مُدَارَاةُ النَّاسِ صَدَقَةٌ

Courtesy to people is *sadaqa*.<sup>24</sup>

*Mudāra'a* means gentleness and being indulgent. If someone is put to the test by having to associate with people in his work and social relations, and he is gentle and kind to them and does not make them averse, he will have *sadaqa* recorded for him (*Fayd al-Qadīr* 5:519).

## Hadīth 25

الْبَرَكَةُ مَعَ أَكَابِرِكُمْ

Blessing is found among your great men.<sup>25</sup>

“Your great men” means those who are experienced in matters, and who are mindful of increased rewards. Therefore you should keep them company in order to follow their opinion and be guided by them. Or what is meant is those with a rank in knowledge, even if they are young, must be esteemed in order to preserve the sanctity of what Allāh (glory be to Him and may He be exalted) has given them (*Fayd al-Qadīr* 3:220).

## Hadīth 26

الْمُجَالِسُ بِالْأَمَانَةِ

One's companion is given a trust.<sup>26</sup>

A Muslim must not divulge a conversation which he has with his companion unless it is something which it is forbidden to conceal which will result in harm to the Muslims. This ḥadīth indicates that one should keep the company of trustworthy people and avoid treacherous people (see *Fayd al-Qadīr* 6:261–262).

*Hadīth 27*

الْمُسْتَشَارُ مُؤْتَمِنٌ

One who is consulted is given a trust.<sup>27</sup>

A person who is consulted is entrusted with what he is consulted about. If someone entrusts a secret to his brother and entrusts him with himself, he puts him in the position of a trust, and so he must only suggest to him what he believes to be correct. It is like a trust belonging to man who only feels safe leaving his property with someone who is trustworthy. If there is a secret, the disclosure of which will ruin someone, it is better to only confide it to someone trustworthy. That encourages that by which the bulk of the *dīn* is obtained: faithfulness to Allāh, His Messenger, and the common Muslims. The result of that is mutual love and harmony. The opposite of that is mutual hatred and disagreement (see *Fayd al-Qadīr* 6:268).

*Hadīth 28*

مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ [مِثْلُ] أَجْرٍ فَاعِلِهِ

Whoever directs someone to what is good will receive a reward similar to the reward of the one who does it.<sup>28</sup>

*Khayr* means all varieties of praiseworthy qualities. “He will receive a similar reward to that of the one who does it” means that he will receive a reward just as the one who does it receives a reward” (*Fayd al-Qadīr*).

*Hadīth 29*

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ

A believer is a mirror for another believer.<sup>29</sup>

A believer is a tool in which another believer can see his good and bad qualities, but, importantly, in a discreet manner as advice in a congregation is nothing but degradation. Also, a believer can see in his brother what he cannot see in himself [and adopt his good qualities] as a mirror reflects what was hidden from the beholder. To simplify, a believer can learn of his faults by observing his brother as he learns of his apparent defects through observing himself in the mirror” (*'Awn al-Ma'būd* 13:260).

## Hadīth 30

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلَيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

People follow the *dīn* of their close friends, so let each of you watch who he takes as a close friend.<sup>30</sup>

## Hadīth 31

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ مَرَّتَيْنِ

A believer is not stung from the same whole twice.<sup>31</sup>

## Hadīth 32

اشْفَعُوا تُوجَرُوا

Intercede and you will be rewarded.<sup>32</sup>

*Ishfa'ū* is an imperative of the verb derived from *shafā'a* (intercession). It means asking and requesting through an intermediary or someone with a protected position. “You will be rewarded” means “you will be rewarded for intercession” (*Fayd al-Qadīr* 1:525).

## Hadīth 33

الْمَرْءُ مَعَ مَنْ أَحَبَّ

A man shall be with the one he loves.<sup>33</sup>

Every individual is by nature concerned about something to which he is attracted as well as its people whether he wishes to or not. Every person loves what is appropriate to him, whether he is pleased or angry about it. Sublime souls are attracted by their essences, aspiration, and actions to what is higher. Base selves are attracted by their essences to what is lower. If someone wants to learn whether he is with the Highest Companion or the lowest companion, he should look to where he is and with whom he is in this world (see *Fayd al-Qadīr* 6:265).

## Hadīth 34

سَيِّدُ الْقَوْمِ خَادِمُهُمْ

The master of a people is their servant.<sup>34</sup>

The master is the one to whom one resorts to in a disaster. He bears other's burdens as their servant bears matters for them, and so he relieves them from that which they cannot bear. He is their master in this respect (see *Fayd al-Qadīr* 4:122).

## Hadīth 35

اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا

O Allāh, bless my Community in their earliness.<sup>35</sup>

## Hadīth 36

الْمُؤْمِنُ يَأْلَفُ، وَلَا خَيْرٌ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

The believer is friendly, and there is no good in someone who is neither friendly nor is treated in a friendly way.<sup>36</sup>

A believer is friendly by virtue of his good character, easy-going nature, and gentleness. So a believer is friendly toward good people and they are kind to him in respect of faith. Friendship is a reason for clinging to Allāh and His rope. Friendship is obtained through divine success by the words of the Almighty, “Hold fast to the rope of Allāh altogether, and do not separate. Remember Allāh’s blessing upon you when you were enemies and He joined your hearts together so you became brothers by His blessing.” (3:103) Part of friendship is to abandon picking quarrels, apologising when suspecting that there is something in the self, and abandoning argument, dispute, and excessive jesting (see *Fayd al-Qadīr*).

## Hadīth 37

إِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِهَا

Actions are according to their final conclusions.<sup>37</sup>

## Hadīth 38

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

If someone prays for me once, Allāh prays ten times for him.<sup>38</sup>

If someone says the prayer on me once, Allāh will have mercy on him and turn to him with kindness ten times, and forgives him. The prayer on the Messenger of Allāh ﷺ is one of the most majestic of actions and noblest forms of *dhikr*. It is in harmony with the words of the Almighty, “Allāh and His angels call down blessings on the Prophet” (33:56).

## Hadīth 39

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ، دَخَلَ الْجَنَّةَ

If a person’s last words are ‘There is no god but Allāh,’ He will enter the Garden.<sup>39</sup>

Anyone who says “There is no god but Allāh” purely for Allāh will enter the Garden.” None of the people of sincere *tawhīd* will remain in the Fire forever. The testimony that “There is no god but Allāh” is only completed by the testimony that Muḥammad is the Messenger of Allāh. Professing the Statement of *tawhīd* entails forgiveness. It is the price of the Garden and deliverance from the Fire and the best of good deeds, and it erases wrong actions and errors.

## Hadīth 36

الْمُؤْمِنُ يَأْلَفُ، وَلَا خَيْرٌ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

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## REFERENCES

<sup>1</sup> The wording of the ḥadīth in al-Bukhārī from ‘Umar ibn al-Khaṭṭāb ﷺ, transmitted *marfū'*, is: “Actions are only [judged] according to intentions. Every man has what he intends. Whoever emigrates to Allāh and His Messenger, his emigration is to Allāh and His Messenger. Whoever emigrates to gain something of this world or to marry a woman, his emigration is for that to which he emigrated.” Al-Bukhārī transmitted this ḥadīth in “The beginning of Revelation”, 1. Chapter on how the revelation to the Messenger of Allāh ﷺ began; “Faith”, 54, Chapter on what has come about the ḥadīths, ‘Actions are according to intentions’ and ‘Every man has what he intends’; “Emancipation”, (2529) Chapter on error and forgetfulness in emancipation, divorce and the like; “Virtues of the Anṣār”, (3898) Chapter on the emigration of the Prophet ﷺ and his Companions to Madīna; “Marriage”, (5070) Chapter on the one who emigrates or does something good in order to marry a woman has what he intends; and also in “Faith”, (6680) Chapter on the intention in faith; “Devices”, (6953) Chapter on abandoning legal devices; and “Every man has what he intends” in faith and other things. It is transmitted by Muslim in “Amirate” (1907); Mālik in the *Muwatṭā'* of Muḥammad (983); Ahmad (1:25, 43); Abū Dāwūd in Divorce, (2201) Chapter on what is meant by divorce and intentions; at-Tirmidhī in Virtues of *jihād*, (1647) Chapter on one who fights in order to show off and for the sake of this world; Ibn Mājah in Asceticism, (4227) Chapter on intention; al-Bazzār, *Zawā'id*,

(1:98–99), Ibn al-Mubārak, Asceticism (62, 188); Waki' ibn al-Jarrāḥ in Asceticism (351); Ibn Khuzayma in his *Šahīh* (142); ad-Dāraqutnī, *as-Sunan* (1:41, 50–51); Abū Nu'aym, *al-Hilya* (8:42); *Akhbār Iṣbahān* (2:2270), al-Khatib, *Tārīkh Baghdād* (4:244, 6:151, 9:254–246); *al-Ājāmi'* (1:91); al-Quḍā'ī in *Musnad ash-Shihāb* (1171, 1172); al-Bayhaqī in *as-Sunan al-Kubrā* (2:14, 4:112, 5:39); al-Baghawī, *Sharh as-sunna*, (1); Ibn Ḥibbān, *ath-Thiqāt* (6:298–299); as-Salafī, *Mu'jam as-safar* (1:113, 114); an-Nawawī in *al-Adhkār* (p. 4); as-Subkī, *Ṭabaqāt ash-Shāfi'iyya* (5:207–208); and Ibn al-Mustawfi in *Tārīkh Irbil* (2:98–99, 212, 270–271, 392).

2 This ḥadīth is transmitted by al-Bukhārī in “Truce” (2697); Chapter on When an unjust treaty is made, the treaty is to be rejected; Muslim, Judgements, (1718); Ah̄mad (6:73, 270); Abū Dāwūd, *as-Sunnah* (4606), Chapter on The Necessity of the *Sunnah*; Ibn Mājah in the Preface (14), Chapter on venerating the ḥadīths of the Messenger of Allāh ﷺ and being harsh to those who oppose him; ad-Dāraqutnī, *as-Sunan* (4:224–225, 227); al-Bayhaqī, *as-Sunan al-Kubrā* (10:119); al-Quḍā'ī, *Musnad ash-Shihāb* (359:361); Ibn 'Adī, *al-Kāmil* (1:347), at-Tayālisī (1422), and al-Ḥāfiẓ Ibn Ḥajar, *Taghlīq at-ta'līq* (3:398), all of them from ‘Ā'isha marfū’ with the words “If someone innovates in our business...” It is also transmitted by al-Bukhārī in “Creation of the actions of people (p. 29); Ah̄mad (6:146, 180, 240, 256, 270); al-Baghawī, *Sharh as-Sunnah* (103); and al-Ḥāfiẓ Ibn Ḥajar, *Taghlīq* (3:398), all with the expression “If anyone does something that is not part of our business, it is [to be] rejected.” Al-Ḥāfiẓ Ibn Ḥajar transmitted this ḥadīth in *Taghlīq at-Ta'līq* (3:398) with the wording: “If anyone does something which is not our business, it is [to be] rejected.”

3 This ḥadīth is transmitted *marfū'* by al-Bukhārī in “Faith” (8), Chapter on “your call” means “your faith”; Muslim in “Faith” (16); Ah̄mad (2:26, 92–93, 120); and at-Tirmidhī in “Faith” (2609), Chapter on what has been related concerning Islam being based on five principles. At-Tirmidhī described this as a *Šahīh hasan* ḥadīth. Something similar is related by another path from Ibn 'Umar from the Prophet ﷺ. It is transmitted by an-Nasā'ī in “Faith” (8:107–108), Chapter on how many points Islam is based on; Abū Nu'aym in *al-Hilya* (3:62), *Akhbār Iṣbahān* (1:146); at-Tabarānī in *al-Kabīr* (12:309, 412); al-Baghawī in *Sharh as-Sunnah* (6); Ibn 'Adī in *al-Kāmil* (2:660, 4:1419); and as-Sahmī in *Tārīkh Jurjān* (p. 450)—all of them from Ibn

'Umar ﷺ. It is transmitted from Jarīr ibn 'Abdallāh al-Bajalī 4 by Ah̄mad (4:363–364); at-Tabarānī in *as-Šaghīr* (2:8); and Abū Nu'aym in *al-Hilya* (9:251). At-Tabarānī transmitted it in *al-Kabīr* from Ibn 'Abbās 5 (12:174).

4 This ḥadīth is transmitted by al-Bukhārī in “The *adhān*” (756), Chapter on the obligation for the *imām* and the one following to recite in all prayers, while resident and while travelling, whether aloud or silent; Muslim in “Prayer” (394), Chapter on the obligation to recite the *Fātiḥa* in every *rak'a*; Ah̄mad (5:314, 316, 321–322); Abū Dāwūd in “Prayer” (822–823), Chapter on the one who fails to recite *Fātiḥat al-Kitāb* in his prayer; at-Tirmidhī in “Prayer” (247) Chapter on what has been transmitted about prayer being invalid without the *Fātiḥa* of the Book; an-Nasā'ī in “Opening” (2:137–138), Chapter on the obligation to recite *Fātiḥat al-Kitāb* in the prayer; Ibn Mājah in “Establishing the prayer” (837), Chapter on reciting behind an imam; ad-Dārimī in “Prayer” (1:283), Chapter on no prayer being valid without *Fātiḥat al-Kitāb*; al-Humaydī (386); Abū 'Awāna (2:124–125, 133); Ibn Abī Shayba in *al-Muṣannaf* (1:360); 'Abd ar-Razzāq in *al-Muṣannaf* (2623); ash-Shāfi'i in *al-Umm* (1:107); al-Baghawī in *Sharh as-Sunnah* (576); at-Tabarānī in *as-Šaghīr* (1:78); *Musnad ash-Shamiyyīn*, as in *al-Majma'* (2:115); al-Bayhaqī, *as-Sunan* (2:38, 164, 374, 375); *al-Qirā'a Khalfa 'l-Imām* (ḥadīths 17–32, pp. 20–25), *as-Sirāj*, *al-Musnad* (1:195, 189) (manuscript); Ibn al-Jārūd, *al-Muntaqā* (98); and at-Ṭahāwī, *Sharh Ma'ānī al-Āthār* (1:215).

5 This ḥadīth is transmitted by al-Bukhārī *marfū'* in “Jumu'a” (887), Chapter on using the *siwāk* on the day of Jumu'a; “Hopes” (7240), Chapter on what is permitted of ‘law’ and the words of the Almighty, “If only I had strength”; Muslim, “Purification” (252); Ah̄mad (2:245, 399, 429, 509); Abū Dāwūd, “Purification” (46), Chapter on *siwāk*; at-Tirmidhī, “Purification” (22), Chapter on what has been transmitted about *siwāk*; an-Nasā'ī, Purification (1:12), Chapter on the permissibility of those who fast using *siwāk* in the evening; Ibn Mājah, “Purification” (287), Chapter on *siwāk*; ad-Dārimī, “Purification” (1:174), Chapter on *siwāk*; Abū 'Awāna (1:191); and al-Ḥākim (1:146), all of them from Abū Hurayra 4. The wording of al-Ḥākim's narration is: “Had it not been that it would be difficult for my community, I would have prescribed for them to use the *siwāk* when doing *wudū'*, and I would have delayed the 'Ishā' prayer until the middle of the night.” Al-Ḥākim said, “Neither use the expression ‘obligatory’. The ḥadīth is sound

according to the preconditions of al-Bukhārī and Muslim, and it has no defect.” Adh-Dhababī agreed with him. The ḥadīth is also transmitted by Aḥmad (4:114, 116); Abū Dāwūd, “Purification” (47), Chapter on *siwāk*; and at-Tirmidhī in “Purification” (23), Chapter on what has been conveyed about the *siwāk* from the ḥadīth of Zayd ibn Khālid al-Juhānī, which is *marfū'*. It is also transmitted from ‘Alī ibn Abī Ṭalib ﷺ by Aḥmad (1:80, 120) and al-Bazzār, *Zawā'id* (491). Aḥmad transmitted it from Tammām ibn al-‘Abbās ibn ‘Abd al-Muṭṭalib ﷺ (1:214). It is transmitted by al-Bazzār in *Zawā'id* from ‘Ā’isha ؓ (493); Aḥmad from Umm Ḥabība ؓ (6:325); and Aḥmad from Zaynab bint Jahsh ؓ (6:429). Aḥmad transmitted it *marfū'* (5:410) from a man of the Companions of the Prophet ﷺ.

6 The original has “*wa huwa*” instead of “*wa lā wa huwa*”, and the correction is taken from *Ṣaḥīḥ Muslim*. Similarly it has “*al-iḥninnān*” instead of “*al-akhbathān*”, and the correction is from the sources of *takhrīj*. This ḥadīth is transmitted *marfū'* by Muslim in “Mosques” (560); Aḥmad (6:42, 54, 73); Abū Dāwūd, “Purification” (89), Chapter: Should a man pray when he needs to urinate?; Abū ‘Awāna (1:268); al-Bayhaqī in *as-Sunan* (3:71); at-Tahāwī in *Mushkil al-Āthār* (2:1404); and al-Hākim (1:168) from a ḥadīth related by ‘Ā’isha ؓ.

7 This ḥadīth is transmitted by al-Bukhārī from ‘Ā’isha ؓ in “Sales” (2053), Chapter on the explanation of doubtful things; “Sales” (2218) Chapter on buying a slave from someone who are at war with and then giving him away and freeing him; “Disputes” (2421), Chapter on a claim based on the will of a dead person; “Emancipation” (2533), Chapter on the *umm walad*; “Bequests” (2745), Chapter on someone making the will saying to his executor, “Look after my son,” and what the executor is permitted to claim; “Expeditions” (4303); “Shares of Inheritance” (6765), Chapter on the one who claims a brother or the son of a brother; “*Hudūd*” (6817), Chapter on the adulterer has stones; “Judgements” (7182), Chapter “He who is given the right of his brother by a judgement should not accept it, since a judge’s ruling does not make the unlawful lawful or the lawful unlawful”; Muslim, “Suckling” (1457), Chapter on the child belonging to the bed and protection from doubts; Mālik in “Judgements” (2:739), Chapter on the judgement of attributing the child to his father; Ahmad (6:129, 200, 237); Abū Dāwūd, “Divorce” (2273), Chapter on the child

belonging to the bed; an-Nasā'ī in “Divorce” (6:180), Chapter on attributing the child to the bed if the owner of the bed (the husband) does not deny him; and Ibn Mājah, “Marriage” (2004), Chapter on the child belonging to the bed and the adulterer being stoned. It is also transmitted by Aḥmad from Abū Hurayra (2:239, 280, 386, 409, 466, 475, 492); at-Tirmidhī in “Suckling” (1157), Chapter on what is related about the child belonging to the bed; an-Nasā'ī, “Divorce” (6:180), Chapter on attributing the child to the bed unless the owner of the bed (the husband) repudiates him [or her]; Ibn Mājah (2006); ad-Dārimī, “Marriage” (2:152), Chapter on the child belonging to the bed; and al-‘Uqaylī in *ad-Du‘afā'* (3:6). It is also transmitted by al-Khaṭīb from Ibn ‘Abbās ؓ in *Tārīkh Baghdād* (4:144); and Ibn ‘Adī (2:566, 780). It is transmitted by Aḥmad from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ ؓ (2:179, 207); and Abū Dāwūd (2274). It is transmitted by Aḥmad from ‘Amr ibn Khārijah ؓ (4:186–187, 238, 239) and at-Tirmidhī in “Wills” (2121), Chapter on what has been transmitted about no bequest to an heir. It is transmitted by Aḥmad from Abū Umāma al-Bāhilī ؓ (5:267) and Ibn Mājah (2007). Ibn ‘Adī transmitted it (1:291) from Abū Umāma and from Anas ibn Mālik and al-‘Uqaylī also transmitted it from Anas (2:68). Aḥmad (1:59, 65, 104) transmitted it from ‘Uthmān ibn ‘Affān ؓ and from ‘Ubāda ibn aṣ-Ṣāmit (5:326).

8 The original has *riḍā* instead of *raḍā'a*, and the correction is taken from the *Ṣaḥīḥ* of al-Bukhārī. This ḥadīth is transmitted by al-Bukhārī from ‘Ā’isha (1285, 2646, 3105, 5099), Muslim (1444), Mālik (2:601), Aḥmad (6:44, 51, 66, 72, 102, 1178), and Abū Dāwūd (2055). It is also narrated by at-Tirmidhī (1147) who said “This is a sound, *hasan* ḥadīth. The people of knowledge among the Companions of the Prophet ﷺ and others act according to this. We do not know of any disagreement about that.” It is transmitted by an-Nasā'ī (6:98–99), Ibn Mājah (1937), ad-Dārimī (2:156), and Ibn al-Jarūd in *al-Muntaqā* (687). It is also transmitted by al-Bukhārī from Ibn ‘Abbās ؓ (2645, 5100), Ahmad (1:275, 290, 329, 339), and Ibn Mājah (1938).

9 The original has *qiyya*. The correction is from the sources of *takhrīj*. This ḥadīth is transmitted by al-Bukhārī from Ibn ‘Abbās ؓ (2589, 2621, 2622, 6975), Muslim (1622), Ahmad (1:250, 280, 291, 339, 342, 345), Abū Dāwūd (3538), an-Nasā'ī (6:265–267), and Ibn Mājah (2385). It is also transmitted

by al-Bukhārī from 'Umar ibn al-Khaṭīb (1490, 2623, 2636, 2970, 3003), from 'Abdallāh ibn 'Amr ibn al-'As by Ahmād (2:182) and by Abū Dāwūd (3540); by Ibnu Mājah from Abū Hurayra (2384); and by Ibnu Mājah from Ibnu 'Umar (2386).

10 This ḥadīth is transmitted by al-Bukhārī (527, 7543), Muslim (85), Ahmād (1:409–410, 439, 448), and an-Nasā'ī (1:292–293) from 'Abdallāh ibn Mas'ūd. It is transmitted from al-Ḥākim (1:189) that Abū Sa'īd Ahmād ibn Ya'qūb ath-Thaqafī transmitted from al-Ḥasan ibn 'Alī ibn Shabīb al-Ma'marī from Muḥammad ibn al-Muthannā from Muḥammad ibn Ja'far from Shu'ba who was reported to by 'Ubayd al-Munkatab who said that he heard Abū 'Amr ash-Shaybānī relate that a man of the Companions of the Prophet ﷺ said, "The Messenger of Allāh ﷺ was asked which action is best and he answered, 'The prayer at the beginning of its time.'" According to al-Ḥākim, the man was 'Abdallāh ibn Mas'ūd according to the consensus of those who transmitted it to Abū 'Amr ash-Shaybānī. Adh-Dhahabī did not mention him. We hold that its *isnād* is sound, if this shaykh of al-Ḥākim is trustworthy.

11 This ḥadīth is transmitted by al-Bukhārī from Abū Hurayra (1894, 1904, 5927, 7492, 7538), Muslim (1151), Mālik (1:310), 'Abd ar-Razzāq in *al-Muṣannaf* (7892), Abū Dāwūd (2363), an-Nasā'ī (4:164) and al-Quḍā'ī in *Musnad ash-Shihāb* (49). It is transmitted by Ahmād from 'Uthmān ibn Abī 'l-Āṣ (4:22, 217), Ibnu Mājah (1639) and an-Nasā'ī (4:167) which is *marfū'* with the wording "Fasting is a shield from the Fire, like the shield you use in battle." It is transmitted *marfū'* by an-Nasā'ī from Abū 'Ubayda (4:167–168), ad-Dārimī (2:15) and Ibnu Khuzayma (3:194): "Fasting is a shield as long as it is not breached." It is transmitted by Ahmād from Mu'ādh ibn Jabal (5:233–337), an-Nasā'ī (4:166) and al-Quḍā'ī (48), and it is transmitted by Ahmād from Jābir (3:321), 'Abd ar-Razzāq in *al-Muṣannaf* (11:345–346) and al-Quḍā'ī (105). In *Akhbār Iṣbāhān* Abū Nu'aym transmitted it from Ka'b ibn 'Ujra (2:188). At-Ṭabarānī transmitted the following ḥadīth *marfū'* in *al-Kabīr* (8:157–158) from Abū Umāma: "Fasting is a shield and it is one of the fortresses of the believer. Every action belongs to the one who performs it, except fasting. Allāh says, 'Fasting is Mine, and I repay it.'"

12 Transmitted *marfū'* by an-Nasā'ī (4:196) and ad-Dārimī (2:6–7) from Hafṣā

أ: "Anyone who does not make the intention to fast the night before dawn has no fast." Similarly an-Nasā'ī transmitted it *marfū'* (4:197) from Hafṣā أ: "There is no fast for someone who does not make the intention to fast before dawn." An-Nasā'ī transmitted something similar *marfū'* from Ibnu 'Umar (4:198).

13 The original has *ab'ad* instead of *abghad*. The correction is taken from the sources of *takhrīj*. Transmitted *marfū'* by Abū Dāwūd (2178), Ibnu Mājah (201), and al-Ḥākim (2:196) from Ibnu 'Umar . Al-Ḥākim commented, "This ḥadīth has a sound *isnād*, but *notakhrīj* of it has been undertaken." Adh-Dhahabī commented: "It is *sahīh* according to the preconditions of Muslim."

14 This ḥadīth is transmitted by al-Bukhārī in *at-Tārīkh as-Ṣaghīr* (2:35), Muslim (55), Ahmād (3:102), an-Nasā'ī (7:156–157), al-Ḥumaydī (2:369), Abū 'Awāna (1:36–37), al-Baghawī in *Sharḥ as-Sunna* (13:93), al-Khaṭīb in *Tārīkh Baghdād* (14:207), Waki' in *az-Zuhd* (346), al-Quḍā'ī in *Musnad ash-Shihāb* (17–18), and Ibnu Ḥibbān in *Rawdat al-'Uqalā'* (194), all of them from Tamīm ad-Darī : "The Prophet ﷺ said, 'The *dīn* is goodwill.' We asked, 'Toward whom?' He answered, 'Toward Allāh, His Book, His Messenger, and the leaders and common people of the Muslims.'" This wording is found in Muslim. Also transmitted by Ahmād from Abū Hurayra (2:297), an-Nasā'ī (7:157), at-Tirmidhī (1926) who said, "This is a *sahīh hasan* ḥadīth," and Abū Nu'aym in *al-Hilya* (7:142). Transmitted from Ibnu 'Umar by ad-Dārimī (2:311), al-Quḍā'ī in *Musnad ash-Shihāb* (19), al-Bazzār, Zawā'id (1:50), and at-Ṭabarānī in *Makārim al-Akhlāq* (60). It is transmitted from Ibnu 'Abbās by Ahmād (1:351) and al-Bazzār, Zawā'id (1:49–50). Something with the same meaning was transmitted from Jarīr ibn 'Abdillāh by al-Bukhārī (57, 524, 1401, 2714, 7204) and Muslim (56). Jarīr said, "I gave allegiance to the Messenger of Allāh ﷺ on the basis of establishing the prayer, paying *zakāt* and faithfulness to every Muslim."

15 The original has *laysa*, and the correction (*fa laysa*) is from the sources of *takhrīj*. The wording in Ahmād is: "The one who cheats us is not one of us." Transmitted *marfū'* by Muslim (101, 102), Ahmād (2:242), Abū Dāwūd (3452), at-Tirmidhī (1315), who said that it is a *sahīh hasan* ḥadīth, Ibnu Mājah (2224) and al-Quḍā'ī in *Musnad ash-Shihāb* (352) from Abū Hurayra that: "Whoever cheats us is not one of us." Transmitted from

by al-Bukhārī from 'Umar ibn al-Khaṭṭāb (1490, 2623, 2636, 2970, 3003), from 'Abdallāh ibn 'Amr ibn al-'As by Ahmād (2:182) and by Abū Dāwūd (3540); by Ibn Mājah from Abū Hurayra (2384); and by Ibn Mājah from Ibn 'Umar (2386).

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11 This ḥadīth is transmitted by al-Bukhārī from Abū Hurayra (1894, 1904, 5927, 7492, 7538), Muslim (1151), Mālik (1:310), 'Abd ar-Razzāq in *al-Muṣannaf* (7892), Abū Dāwūd (2363), an-Nasā'ī (4:164) and al-Qudā'ī in *Musnad ash-Shihāb* (49). It is transmitted by Ahmād from 'Uthmān ibn Abī 'l-Āṣ (4:22, 217), Ibn Mājah (1639) and an-Nasā'ī (4:167) which is *marfū'* with the wording "Fasting is a shield from the Fire, like the shield you use in battle." It is transmitted *marfū'* by an-Nasā'ī from Abū 'Ubayda (4:167–168), ad-Dārimī (2:15) and Ibn Khuzayma (3:194): "Fasting is a shield as long as it is not breached." It is transmitted by Ahmād from Mu'ādh ibn Jabal (5:233–337), an-Nasā'ī (4:166) and al-Qudā'ī (48), and it is transmitted by Ahmād from Jābir (3:321), 'Abd ar-Razzāq in *al-Muṣannaf* (11:345–346) and al-Qudā'ī (105). In *Akhbār Iṣbahān* Abū Nu'aym transmitted it from Ka'b ibn 'Ujra (2:188). At-Ṭabarānī transmitted the following ḥadīth *marfū'* in *al-Kabīr* (8:157–158) from Abū Umāma: "Fasting is a shield and it is one of the fortresses of the believer. Every action belongs to the one who performs it, except fasting. Allāh says, 'Fasting is Mine, and I repay it.'"

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• "Anyone who does not make the intention to fast the night before dawn has no fast." Similarly an-Nasā'ī transmitted it *marfū'* (4:197) from Hafṣa.

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15 The original has *laysa*, and the correction (*fa laysa*) is from the sources of *takhrij*. The wording in Ahmād is: "The one who cheats us is not one of us." Transmitted *marfū'* by Muslim (101, 102), Ahmād (2:242), Abū Dāwūd (3452), at-Tirmidhī (1315), who said that it is a *sahīh hasan* ḥadīth, Ibn Mājah (2224) and al-Qudā'ī in *Musnad ash-Shihāb* (352) from Abū Hurayra that: "Whoever cheats us is not one of us." Transmitted from

Ibn Mas'ūd رض by Ibn Ḥibbān (1107), at-Ṭabarānī in *al-Kabīr* (10:169), in *aṣ-Ṣaghīr* (1:261), Abū Nu'aym in *al-Hilya* (4:189) and al-Quḍā'ī in *Musnad ash-Shihāb* (253, 254, 354) and he added, "Deception and swindling will be in the Fire." Transmitted from Abū Burda رض by Ahmād (3:466, 4:45), al-Bazzār, *Zawā'id* (1:68) and from Abū 'l-Ḥamrā' رض by al-Quḍā'ī in *Musnad ash-Shihāb* (353), and Abū Nu'aym in *Akhbār Iṣbahān* (1:137). It is transmitted from Ibn 'Umar رض (2:50) by Ahmād and al-Quḍā'ī (353).

16 This ḥadīth is transmitted from Ibn 'Umar رض by Abū Nu'aym in *al-Hilya* (6:352) and in *Akhbār Iṣbahān*, (2:243) and al-Khaṭīb in *Tārīkh Baghdād* (2:220, 287). He added, "You will not experience the loss of anything you leave for the sake of Allāh, Mighty and Exalted." They said that the ḥadīth is weak in this path. It has support from al-Ḥasan ibn 'Alī رض. It was transmitted by Ahmād (1:200), an-Nasā'ī (2:234), at-Tirmidhī (2:84) who said that it is a *sahīh hasan* ḥadīth, at-Ṭayālisī (1178), and al-Ḥākim (4:99), and they all added, except for an-Nasā'ī: "Truthfulness is peace of mind and the lie is a doubt." Al-Ḥākim does not have the addition. Adh-Dhahabī commented on it that its chain is strong and that is correct. That is how Abū Nu'aym transmitted it in *al-Hilya* (8:264). He added, "Evil is doubt and good is peace of mind."

17 This ḥadīth is transmitted *marfū'* by al-Bukhārī (13), Muslim (45), Ahmād (3:186, 206, 251, 272, 278) and at-Tirmidhī (2515) who said that it is a *sahīh hasan* ḥadīth, an-Nasā'ī (8:115), Ibn Mājah (66) and ad-Dārimī (2:307), all of them from Anas ibn Mālik.

18 Transmitted from Anas ibn Mālik رض by Ibn Mājah (224), al-Quḍā'ī (174), Ibn 'Adī (4:1438), Abū Nu'aym in *al-Hilya* (8:323) and in *Akhbār Iṣbahān* (2:57), al-Khaṭīb in *Tārīkh Baghdād* (4:157, 208, 7:386, 9:111, 10:375), as-Sahmī in *Tārīkh Jurjān* (p. 349) and Ibn al-Jawzī in *al-'Ilal* (1:57). Transmitted from Abū Sa'īd al-Khudrī رض by al-Quḍā'ī (174), al-Khaṭīb in *Tārīkh Baghdād* (4:427), Ibn al-Jawzī in *al-'Ilal* (1:62), and from 'Alī ibn Abī Ṭālib رض by al-Khaṭīb (1:408, 5:204). At-Ṭabarānī transmitted it from al-Ḥusayn ibn 'Alī رض in *aṣ-Ṣaghīr* (1:16, 29) and from Ibn Mas'ūd رض in *al-Kabīr* (1:240).

19 This ḥadīth is transmitted *marfū'* by al-Bukhārī (7288), Muslim (1137), Ahmād (2:358, 313, 447–448, 467), an-Nasā'ī (5:110–111) and Ibn Mājah (1–2), all of them from Abū Hurayra رض.

20 Transmitted by Ibn Mājah (4102), al-'Uqaylī (2:11), Abū Nu'aym in *al-Hilya*

(3:354, 7:137) and in *Akhbār Iṣbahān* (2:244–245) by way of Khālid ibn 'Amr al-Qurashī from Sufyān ath-Thawrī from Abū Hazim from Sahl ibn Sa'd as-Sā'idi who said, "A man came to the Messenger of Allāh ﷺ and said, 'Messenger of Allāh, direct me to a action such that if I do it, Allāh will love me and people will love me.' The Messenger of Allāh ﷺ said..." and he mentioned the [words reported in the] ḥadīth. According to al-'Uqaylī: "It has no basis in the ḥadīth of ath-Thawrī. Muḥammad ibn Kathīr aş-Şan'ānī corroborated it. Perhaps he took it from him and failed to mention him, because this Khālid is famous for that." I say that Khālid ibn 'Amr al-Qurashī is to be disregarded. Al-Bukhārī said that his ḥadīths are *munkar* and Ahmād that he is not trustworthy. Ibn 'Adī suspected him of forging. (*al-Mīzān* 1:635) The ḥadīth has further support. It is transmitted by Abū Nu'aym in *al-Hilya* (8:41) by way of Abū Aḥmād Ibrāhīm ibn Muḥammad ibn Aḥmād al-Hamdānī from Abū Ḥafṣ 'Umar ibn Shāhīn al-Mustamīlī from Abū Ubayda ibn Abī 's-Safar from al-Ḥasan ibn ar-Rabī' from al-Fadl ibn Yūnus from Ibrāhīm ibn Adham from Mansūr from Mujāhid from Anas. He mentioned the ḥadīth. Abū Nu'aym said, "Mentioning Anas in this ḥadīth is an error on the part of 'Umar or Abū Aḥmād. Reliable men related it from al-Ḥasan ibn ar-Rabī', but they do not go beyond Mujāhid in it. The ḥadīth has paths of transmission and supports which raise it to the level of *Sahīh*."

21 It is transmitted by al-Bukhārī (109) with an *isnād* of three. They transmitted it in the book of threes, the first ḥadīth of the threes of al-Bukhārī (p. 31). It is transmitted *marfū'* by Ahmād (4:47) and al-Baghawī in *Sharḥ as-Sunna* (116) from Salama ibn al-Akwa' رض. This ḥadīth was transmitted from a group of Companions. It is a sound, *mutawātir* ḥadīth (see *Sahīh al-Jāmi'* 6395).

22 *Sahīh*. This ḥadīth is transmitted from Abū Hurayra رض by Ahmād (2:263, 296, 305, 344, 495), Abū Dāwūd (3658), at-Tirmidhī (2646), Ibn Mājah (261, 266), al-Quḍā'ī (432), al-'Uqaylī (1:74), at-Ṭabarānī in *aṣ-Ṣaghīr* (1:60, 114, 162), al-Ḥākim (1:110), Ibn Ḥibbān in his *Sahīh* (1:260) as edited by Shu'ayb al-Arnā'ūt and Ḥusayn Asad, and al-Mizzī in *Tahdhīb al-Kamāl* (1:96). It is transmitted from Ṭalq ibn 'Alī رض by al-Quḍā'ī (433) and at-Ṭabarānī in *al-Kabīr* (8:41); Ibn Mājah transmitted it from Anas ibn Mālik رض (264); Ibn Mājah transmitted it from Abū Sa'īd al-Khudrī رض (265), and Abū Nu'aym transmitted it from Jābir رض in *Akhbār Iṣbahān* (1:297).

23 Transmitted *marfū'* by Ahmād (215, 271), at-Ṭabarānī in *al-Awsat*, ad-Dāraqutnī in *al-Ifrād*, as well as *Kashf az-Zunūn* (2:168) by way of Hushaym from Abū Bishr from Sa'īd ibn Jubayr from Ibñ 'Abbās . Its chain is weak. Hushaym concealed people in his chains (*at-Taqrīb* 2:320) and its form is "from so-and-so from so-and-so". Transmitted by aḍ-Ḍiyā' in *al-Mukhtara* and Abū Ya'lā al-Khalīlī in *al-Irshād* as well as in *Kashf al-Khafā'* (2:168) and Ibñ 'Adī in *al-Kāmil* from the ḥadīth of Thumāma from Anas. As-Suyūtī presented this ḥadīth in *al-La'ālī*, commenting: "It is said that it is defective in view of Ibñ 'Adī's statement in *al-Kāmil* that Hushaym did not listen to Abū Bishr. He heard it from Abū 'Awāna from Abū Bishr, so he omitted someone from the chain." The ḥadīth is *ṣahīh*.

24 It is transmitted *marfū'* by al-Quḍā'ī (91, 92), Abū Nu'aym in *al-Hilya* (8:246) and in *Akhbār Iṣbahān* (2:9), and al-Khaṭīb in *Tārīkh Baghdād* (8:48) by way of al-Musayyib ibn Wādiḥ from Yūsuf ibn Asbāṭ from Sufyān ath-Thawrī from Muḥammad ibn al-Mukādir from Jābir . Its chain is weak and there are two defects in it: (1) al-Musayyib ibn Wādiḥ—Abū Ḥātim said that he is truthful, but often errs (*al-Mīzān* 4:116); (2) Yūsuf ibn Asbāṭ—Ibn Ma'īn said that he is trustworthy. Abū Ḥātim said, "He is not authoritative." Al-Bukhārī said, "His books are buried. He did not present his ḥadīths properly" (*al-Mīzān* 4:462).

25 *Ṣahīh*. Transmitted *marfū'* by al-Quḍā'ī (36, 37), al-Ḥākim (1:62), Abū Nu'aym in *al-Hilya* (8:172), and al-Khaṭīb (11:165) by way of 'Abdullāh ibn al-Mubārak from Khālid al-Hadhdhā' from 'Ikrima from Ibñ 'Abbās . Al-Ḥākim said that it is sound according to the preconditions of al-Bukhārī. Adh-Dhahabī agreed with him. It is as they said.

26 The original has "bilamāna" instead of "bi-l-amāna". That is an error, and the correction is from the sources of *takhrīj*. This ḥadīth is transmitted by Ahmād (3:342–343) and Abū Dāwūd (4869) from Jābir . Al-Mundhīrī said, "Ibn Akhī Jābir is unknown. The chain contains 'Abdullāh ibn Nāfi' as-Šā'igh, the *mawlā* of the Banū Makhzūm, al-Madānī, whose *kunya* is Abū Muḥammad. Things are said about him" (*Badhl al-Majhūd* 19:113). We say that as-Šā'igh is free of responsibility for the ḥadīth. Ibn Ma'īn said that he is trustworthy. That is why al-Ḥāfiẓ stated in *at-Taqrīb*: "He is trustworthy and sound in his writing although there is some slackness in his memory." The ḥadīth has support from the transmission of 'Alī ibn Abī Ṭālib . It

is transmitted by al-Quḍā'ī in *Musnad ash-Shihāb* (3), al-Khaṭīb (11:169), al-'Uqaylī in *ad-Du'afā'* (1:247), al-'Askarī in *al-Amthāl* as well as in *Kashf al-Khafā'* (2:198), all of them by way of Husayn ibn 'Abdallāh ibn Dumayra from his father from his grandfather from 'Alī ibn Abī Ṭālib . It has *mursal* support with a *hasan* chain, Allāh willing. It is transmitted by 'Abd ar-Razzāq in *al-Muṣannaf* (11:22) and Ibñ al-Mubārak in *az-Zuhd* (690). He said, "Ma'mar reported to us from Sa'īd ibn 'Abd ar-Rahmān al-Hajashi from Abū Bakr ibn Muḥammad ibn Ḥazm *mursal*." What was mentioned makes it clear to us that the ḥadīth is *hasan*, and Allāh knows best.

27 *Ṣahīh*. This ḥadīth is transmitted from Abū Mas'ūd al-Badrī by Ahmād (5:274), Ibñ Mājah (3746) and ad-Dārimī (2:219). It is also transmitted from Abū Hurayra by al-Bukhārī in *al-Adab al-Mufrad* (356), Abū Dāwūd (5128), at-Tirmidhī (2822) and Ibñ Mājah (3745). It is transmitted from Samura ibn Jundub by al-Quḍā'ī (4), at-Ṭabarānī in *al-Kabīr* (7:266) and Abū Nu'aym in *al-Hilya* (6:190). It is transmitted from Ibñ 'Abbās by al-Quḍā'ī (5), and from Abū Salama by at-Tirmidhī (2823).

28 Transmitted *marfū'* by Muslim (1893), Ahmād (4:174), Abū Dāwūd (5129) and at-Tirmidhī (2671) who said that the ḥadīth is *hasan ṣahīh*, and Abū Nu'aym in *Akhbār Iṣbahān* (2:265), all of them from Abū Mas'ūd al-Badrī . Ahmād transmitted it (5:357) from Burayda al-Aslāmī .

29 It is transmitted *marfū'* by al-Quḍā'ī (124) by way of Muḥammad ibn 'Ammār from Sharīk ibn 'Abdullāh ibn Abī Namir from Anas, and its chain is weak. Muḥammad ibn 'Ammār al-Mu'adhdhin is weak (*al-Mīzān* 3:661). The ḥadīth has support which at-Tirmidhī reported (1929) by way of 'Abdullāh ibn al-Mubārak who was reported to by Yahyā ibn 'Ubaydillāh from his father from Abū Hurayra marfū': "Each of you is a mirror for his brother. If he sees harm in it, he should remove it from himself." At-Tirmidhī said: "Shu'ba considered Yahyā ibn 'Ubaydillāh to be weak." We said, "This *isnād* is very weak." Ibn Ma'īn said about Yahyā ibn 'Ubaydillāh: "He is nothing." Ahmād said, "His ḥadīths are *munkar* and he is not known." Murra said, "His ḥadīths are *munkar*, and he is not reliable. Ibñ Ḥibbān said, "He related from his father that which has no basis while his father was trustworthy. Therefore he is eliminated as an authority" (*Tahdhīb al-Kamāl* 3:1510–1511). He is one of those with whom one is not happy. It is transmitted *marfū'* by al-Bukhārī in *al-Adab al-Mufrad* (239), al-Quḍā'ī

23 Transmitted *marfū'* by Aḥmad (215, 271), aṭ-Ṭabarānī in *al-Awsat*, ad-Dāraqutnī in *al-Ifrād*, as well as *Kashf az-Zunūn* (2:168) by way of Hushaym from Abū Bishr from Sa'īd ibn Jubayr from Ibn 'Abbās . Its chain is weak. Hushaym concealed people in his chains (*at-Taqrīb* 2:320) and its form is "from so-and-so from so-and-so". Transmitted by aḍ-Ḍiyā' in *al-Mukhtara* and Abū Ya'lā al-Khalīlī in *al-Irshād* as well as in *Kashf al-Khaṣṣā'* (2:168) and Ibn 'Adī in *al-Kāmil* from the ḥadīth of Thumāma from Anas. As-Suyūtī presented this ḥadīth in *al-La'ālī*, commenting: "It is said that it is defective in view of Ibn 'Adī's statement in *al-Kāmil* that Hushaym did not listen to Abū Bishr. He heard it from Abū 'Awāna from Abū Bishr, so he omitted someone from the chain." The ḥadīth is *Sahīh*.

24 It is transmitted *marfū'* by al-Quḍā'ī (91, 92), Abū Nu'aym in *al-Hilya* (8:246) and in *Akhbār Iṣbahān* (2:9), and al-Khaṭīb in *Tārīkh Baghdād* (8:48) by way of al-Musayyib ibn Wādiḥ from Yūsuf ibn Asbāṭ from Sufyān ath-Thawrī from Muḥammad ibn al-Mukādir from Jābir . Its chain is weak and there are two defects in it: (1) al-Musayyib ibn Wādiḥ—Abū Ḥātim said that he is truthful, but often errs (*al-Mīzān* 4:116); (2) Yūsuf ibn Asbāṭ—Ibn Ma'īn said that he is trustworthy. Abū Ḥātim said, "He is not authoritative." Al-Bukhārī said, "His books are buried. He did not present his ḥadīths properly" (*al-Mīzān* 4:462).

25 *Sahīh*. Transmitted *marfū'* by al-Quḍā'ī (36, 37), al-Ḥākim (1:62), Abū Nu'aym in *al-Hilya* (8:172), and al-Khaṭīb (11:165) by way of 'Abdullāh ibn al-Mubārak from Khālid al-Hadhdhā' from 'Ikrima from Ibn 'Abbās . Al-Ḥākim said that it is sound according to the preconditions of al-Bukhārī. Adh-Dhababī agreed with him. It is as they said.

26 The original has "bilamāna" instead of "bi-l-amāna". That is an error, and the correction is from the sources of *takhrīj*. This ḥadīth is transmitted by Aḥmad (3:342–343) and Abū Dāwūd (4869) from Jābir . Al-Mundhīrī said, "Ibn Akhī Jābir is unknown. The chain contains 'Abdullāh ibn Nāfi' as-Ṣā'igh, the *mawlā* of the Banū Makhzūm, al-Madānī, whose *kunya* is Abū Muḥammad. Things are said about him" (*Badrī al-Majhūd* 19:113). We say that as-Ṣā'igh is free of responsibility for the ḥadīth. Ibn Ma'īn said that he is trustworthy. That is why al-Ḥāfiẓ stated in *at-Taqrīb*: "He is trustworthy and sound in his writing although there is some slackness in his memory." The ḥadīth has support from the transmission of 'Alī ibn Abī Ṭālib . It

is transmitted by al-Quḍā'ī in *Musnad ash-Shihāb* (3), al-Khaṭīb (11:169), al-'Uqaylī in *ad-Du'afā'* (1:247), al-'Askarī in *al-Amthāl* as well as in *Kashf al-Khaṣṣā'* (2:198), all of them by way of Ḥusayn ibn 'Abdallāh ibn Dumayra from his father from his grandfather from 'Alī ibn Abī Ṭālib . It has *mursal* support with a *hasan* chain, Allāh willing. It is transmitted by 'Abd ar-Razzāq in *al-Muṣannaf* (11:22) and Ibn al-Mubārak in *az-Zuhd* (690). He said, "Ma'mar reported to us from Sa'īd ibn 'Abd ar-Rahmān al-Hajashī from Abū Bakr ibn Muḥammad ibn Hazm *mursal*." What was mentioned makes it clear to us that the ḥadīth is *hasan*, and Allāh knows best.

27 *Sahīh*. This ḥadīth is transmitted from Abū Mas'ūd al-Badrī by Aḥmad (5:274), Ibn Mājah (3746) and ad-Dārimī (2:219). It is also transmitted from Abū Hurayra by al-Bukhārī in *al-Adab al-Mufrad* (356), Abū Dāwūd (5128), at-Tirmidhī (2822) and Ibn Mājah (3745). It is transmitted from Samura ibn Jundub by al-Quḍā'ī (4), aṭ-Ṭabarānī in *al-Kabīr* (7:266) and Abū Nu'aym in *al-Hilya* (6:190). It is transmitted from Ibn 'Abbās by al-Quḍā'ī (5), and from Abū Salama by at-Tirmidhī (2823).

28 Transmitted *marfū'* by Muslim (1893), Aḥmad (4:174), Abū Dāwūd (5129) and at-Tirmidhī (2671) who said that the ḥadīth is *hasan sahīh*, and Abū Nu'aym in *Akhbār Iṣbahān* (2:265), all of them from Abū Mas'ūd al-Badrī . Aḥmad transmitted it (5:357) from Burayda al-Aslamī .

29 It is transmitted *marfū'* by al-Quḍā'ī (124) by way of Muḥammad ibn 'Ammār from Sharīk ibn 'Abdullāh ibn Abī Namir from Anas, and its chain is weak. Muḥammad ibn 'Ammār al-Mu'adhdhin is weak (*al-Mīzān* 3:661). The ḥadīth has support which at-Tirmidhī reported (1929) by way of 'Abdullāh ibn al-Mubārak who was reported to by Yahyā ibn 'Ubaydillāh from his father from Abū Hurayra marfū': "Each of you is a mirror for his brother. If he sees harm in it, he should remove it from himself." At-Tirmidhī said: "Shu'ba considered Yahyā ibn 'Ubaydillāh to be weak." We said, "This *isnād* is very weak." Ibn Ma'īn said about Yahyā ibn 'Ubaydillāh: "He is nothing." Aḥmad said, "His ḥadīths are *munkar* and he is not known." Murra said, "His ḥadīths are *munkar*, and he is not reliable. Ibn Ḥibbān said, "He related from his father that which has no basis while his father was trustworthy. Therefore he is eliminated as an authority" (*Tahdhīb al-Kamāl* 3:1510–1511). He is one of those with whom one is not happy. It is transmitted *marfū'* by al-Bukhārī in *al-Adab al-Mufrad* (239), al-Quḍā'ī

(125) and Abū Dāwūd (4918) by means of Sulaymān ibn Bilāl from Kathīr ibn Zayd from al-Walīd ibn Rabāh from Abū Hurayra ﷺ: "A believer is a mirror for [another] believer and a believer is the brother of another believer. He defends his property for him and guards him from behind." We said that its chain is *ḥasan*. Ahmad said about Kathīr ibn Zayd, "I do not see any harm in him." Ibn Ma'īn said, "There is no harm in him." He said another time, "He is not that." Muḥammad ibn 'Abdallāh ibn 'Amrā al-Mawṣilī said that it is trustworthy. Abū Zur'a said that he is truthful but there is slackness in him." Abū Ḥātim said, "Ṣalīḥ is not strong. He wrote his ḥadīth. He is good, and Allāh knows best."

30 Transmitted *marfū'* by Ahmād (2:303, 334), Abū Dāwūd (4812), at-Tirmidhī (2484), at-Ṭayālīsī (2107) and al-Quḍā'ī by his path (187, 188), al-Ḥākim (4:171), and al-Mizzī in *Tahdhīb al-Kamāl* (3:1294), all of them by way of Zuhayr ibn Muḥammad from Mūsā ibn Wardān from Abū Hurayra. Al-Ḥākim is silent about him. That is also true of adh-Dhahabī. We said: "Its chain is good. Mūsā ibn Wardān is considered to be trustworthy by Abū Dāwūd and al-'Ajali. Ahmād said, 'I do not know other than good about him.' Ibn Ma'īn said that he is righteous. Abū Ḥātim said, 'There is nothing wrong with him'" (*Tahdhīb al-Kamāl* 3:1394). Corroborated by al-Ḥākim (4:171) by way of Ṣadaqa ibn 'Abdillāh ad-Dimishqī from Ibrāhīm ibn Muḥammad al-Anṣārī from Sa'īd ibn Yasār from Abū Hurayra ﷺ *marfū'*. Al-Ḥākim said that it is sound. Adh-Dhahabī agreed with him, but it is not as they both said. Ṣadaqa ibn 'Abdallāh ad-Dimashqī is weak (*at-Taqrīb* 1:366).

31 It is transmitted *marfū'* by al-Bukhārī (6133) and in *al-Adab al-Mufrad* (1283), Muslim (2998), Ahmād 2:379), Abū Dāwūd (4862), Ibn Mājah (3982), ad-Dārimī (2:319–320), and al-Khaṭīb (5:219), all of them from Abū Hurayra ﷺ. It is transmitted from Ibn 'Umar ﷺ by Ahmād (2:115), at-Ṭayālīsī (1813), and Ibn Mājah (3983). As-Sahmī transmitted it *marfū'* from Anas ibn Mālik ﷺ in *Tārīkh Jurjān* (p. 347).

32 The original has *isḥiqhalū* instead of *isḥiqā'ū*, and the correction is from the sources of *takhrīj*. This ḥadīth is transmitted by al-Bukhārī (1432, 6027, 6028, 7476), Muslim (2674), Ahmād (4:400, 409, 413), Abū Dāwūd (5131), at-Tirmidhī (2674), an-Nasā'ī (5:77–78), and al-Kharā'iṭī in *Makārim al-Akhlaq* (p. 75), all of them from Abū Mūsā al-Ash'arī ﷺ. He said, "When a beggar

or someone with a need came to the Messenger of Allāh ﷺ, he would say, 'Intercede and you will be rewarded. And Allāh will decree on the tongue of His Prophet whatever He wishes.'" The words are those of al-Bukhārī. It is transmitted *marfū'* by Abū Dāwūd (5132), an-Nasā'ī (5:78) and al-Kharā'iṭī in *Makārim al-Akhlaq* (pp. 5–76) from Mu'āwiya ibn Abī Sufyān ﷺ.

33 It is transmitted *marfū'* by al-Bukhārī (6168, 6169), Muslim (2640), and Ahmād (1:392) from Ibn Mas'ud ﷺ. It is also transmitted by Ahmād from Anas ibn Mālik ﷺ (3:110, 159, 200, 213, 222, 228, 268), Abū Dāwūd (5127), at-Tirmidhī (2385, 2386), at-Tabarānī in *aṣ-ṣaghīr* (2:130, 150) and al-Khaṭīb (4:259, 13:86). It is transmitted from Ṣafwān ibn 'Assāl ﷺ by at-Tirmidhī (2387), Abū Nu'aym in *al-Hilya* (5:37, 7:308) and in *Akhbār Iṣbāhān* (1:198). It is transmitted from Abū Mūsā al-Ash'arī ﷺ by Ahmād (4:395, 398, 405) and Abū Nu'aym in *al-Hilya* (4:112). Al-Khaṭīb transmitted it *marfū'* from Urwa ibn Mudarris ﷺ (11:227).

34 Weak. Transmitted *marfū'* by Abū Nu'aym in *Arba'īn aṣ-ṣūfiyya* (q. 7) by way of Salm ibn Salīm from Ibn al-Mubārak from Ḥumayd from Anas ibn Mālik: "The master of a people is their servant and their driver and the last of them to drink." Its chain is very weak. Ibn Ma'īn said of Salm ibn Salīm, "He is nothing." Ahmād said, "He is not like that." Abū Zur'a said, "His ḥadīths are not written down. He was a Murji'ite. He was not..." and he then pointed to his mouth. Ibn Abī Ḥātim said, "It means that he was not truthful" (*al-Mīzān* 2:185). Al-Khaṭīb transmitted it *marfū'* (10:178) from the ḥadīth of Ibn 'Abbās from Jarīr. There is weakness in its chain.

35 *Sahīh*. Transmitted *marfū'* by Ahmād (3:416, 417, 431–432, 4:384, 390, 391), Abū Dāwūd (2606), at-Tirmidhī (1212), Ibn Mājah (2236), ad-Dārimī (2:214), al-Khaṭīb in *Tārīkh Baghdaḍ* (1:405, 2:106, 197), as-Sahmī in *Tārīkh Jurjān* (p. 473), and al-Mizzī in *Tahdhīb al-Kamāl* (2:603) by way of 'Ammāra ibn Ḥadīd from Sakhr al-Ghāmiḍī. We say that its *isnād* is weak. 'Ammāra ibn Ḥadīd is unknown (*Tahdhīb al-Kamāl*) (2:603). It has testimony from 'Alī ibn Abī Ṭālib ﷺ. It is transmitted *marfū'* by Ahmād (1:154–156) by way of 'Abd al-Wāhid ibn Ziyād from 'Abd ar-Rahmān ibn Ishāq from an-Nu'mān ibn Sa'd from 'Alī. Its chain is weak. 'Abd ar-Rahmān ibn Ishāq and Nu'mān ibn Sa'd are both weak narrators. The ḥadīth is also related from a group of Companions, including Anas ibn Mālik, Ibn 'Abbās, Abū Rāfi', and 'Ammāra ibn Ḥadīd, may Allāh be pleased with all of them.

36 *Şahīh*. It is transmitted *marfū'* by Ahmād (5:335), Abū Nu'aym in *Akhbār Iṣbāḥān* (2:92), and al-Khaṭīb (11:376) by way of Muṣ'ab ibn Thābit from Abū Ḥāzim from Sahl ibn Sa'd. Its chain is weak. Muṣ'ab ibn Thābit is considered weak by Ahmād and Ibn Ma'īn (*al-Mīzān* 4:118). Al-Ḥafīẓ said, "His ḥadīths are of little weight, although he was a man of worship" (*At-Taqrīb* 2:251). The ḥadīth has further support. Ahmād transmitted it by way of 'Abdullāh ibn Wahb (2:400). He said, "Abū Sakhr reported it from Abū Ḥāzim from Abū Ṣalīḥ from Abū Hurayra ﷺ *marfū'*. Its chain is good according to the preconditions of Muslim. Al-Ḥākim transmitted it *marfū'* by way of 'Abdullāh ibn Wahb from Abū Ṣakhr from Abū Ḥāzim from Abū Hurayra (1:23). Al-Ḥākim said, "This is a sound ḥadīth according to the preconditions of al-Bukhārī and Muslim. I do not know that it has any defect, but they did not transmit it." Adh-Dhahabī added, "Its defect is being cut off. This Abū Ḥāzim is al-Madīnī, not al-Ashjā'ī. He did not meet Abū Ṣakhr al-Ashjā'ī, nor did al-Madīnī meet Abū Hurayra." We say: Ahmād connected its chain by mentioning Abū Ṣalīḥ between Abū Ḥāzim and Abū Hurayra, and this ḥadīth is as we mentioned, with the preconditions of Muslim because al-Bukhārī did not transmit anything from Abū Ṣakhr in his *al-Jāmi'* *as-Şahīh*.

37 This ḥadīth is transmitted *marfū'* by al-Bukhārī (6493, 6607) and Ahmād (5:335) from Sahl ibn Sa'd ﷺ: "A man may perform the actions of the people of the Fire when he is one of the people of the Garden. A man may perform the actions of the people of the Garden when he is one of the people of the Fire. Actions are according to their conclusions." The wording is that of Ahmād's transmission. At-Tirmidhī transmitted its meaning *marfū'* from Ibn Ma'īd ﷺ (3137).

38 This ḥadīth is transmitted *marfū'* by Muslim (408), Ahmād (2:262, 372, 375, 485), Abū Dāwūd (1530), at-Tirmidhī (485) and an-Nasā'ī (3:50) from Abū Hurayra ﷺ.

39 *Hasan*. Transmitted *marfū'* by Ahmād (5:233, 247), Abū Dāwūd (3116), al-Ḥākim (1:351), and al-Khaṭīb (10:335), all of them by way of Ṣalīḥ ibn Abī 'Urayb from Kathīr ibn Murra al-Hadramī from Mu'ādh ibn Jabal. Al-Ḥākim commented, "This is a ḥadīth with a sound chain but al-Bukhārī and Muslim did not transmit it." Adh-Dhahabī agreed with him. It is not as they said. The ḥadīths of Ṣalīḥ ibn Abī 'Urayb are *hasan* (*al-Mīzān* 2:298).

'Practical application' is the common theme in Jalal ad-Din as-Suyuti's collection of hadiths. Each of the forty hadith in this book is striking by its immediate relevance; whether on questions of legal judgement, virtuous action, or asceticism, the reader will find lessons that can be applied in almost any situation.

#### JALAL AD-DIN AS-SUYUTI

Imam Jalal ad-Din as-Suyuti was a towering ninth century Egyptian scholar and is considered the reviver of his era. He was a prolific writer and has over 600 titles to his name, many of which are encyclopaedic in nature and cover almost every science of his day. He travelled extensively to gather hadith, including Morocco, Chad, Syria, the Hijaz, Yemen and even India.

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